

The Immigrant Advantage What We Can Learn From Newcomers To America About Health Happiness And Hope

Teaching America about Sex Letters to America Transatlantic Radicals and the Early American Republic Outlines of the History of Religion to the Spread of the Universal Religions Sufism in America Some Impressions of the United States The State of the American Mind: Stupor and Pathetic Docility Volume Ii The Works of Hubert Howe Bancroft ... The American Cyclopaedia Why Is America Different? Representative Men of Connecticut, 1861-1894 Bibliotheca Americana American Dictionary of Printing and Bookmaking The Atlantic Monthly History of the Upper Ohio Valley, with Family History and Biographical Sketches: History of the upper Ohio valley, by G. L. Cranmer. Ohio county, W. Va., by the G. L. Cranmer. The Pan-handle, by G. L. Cranmer. Medical history of the Pan-handle, by S. L. Jepson. Biographical sketches, Brooke, Hancock and Marshall cos., W. Va The National Cyclopaedia of American Biography Proceedings of the Huguenot Society of America Scientific American Engineering News American Economist M. E. Melody Michael Weingrad Michael Durey Cornelis Petrus Tiele Julianne Hazen Freeman Amechi Okolo Hubert Howe Bancroft George Ripley Steven T. Katz William F. Moore Joseph Sabin Wesley Washington Pasko Huguenot Society of America

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this witty and provocative study of sex and marriage manuals reveals the patterns of permissiveness and prohibition and tellingly the mechanisms of suasion and enforcement from sermons and hellfire to mutilation and electroshock that have informed popular sex

education over the past hundred and twenty years from the roaring 20s to the 1960s sexual revolution and after teaching america about sex reveals that even as sexual behavior changed during periods of upheaval the prescriptive literature on sex has remained traditional at its core promoting primarily sex within marriage for the purpose of reproduction

reuben ben yosef 1937 2001 was born robert eliot reiss to an assimilated jewish family in new york he switched from writing english poetry to hebrew poetry after his immigration to israel in 1959 he is the author of more than a dozen volumes of superb hebrew poetry as well as two collections of essays and two novels and he won literary honors such as the levi eshkol prize the bar ilan university prize and the neuman and kovner prizes for hebrew literature at the center of his oeuvre is the sequence of poems he wrote in the 1970s called mikhtavim la amerikah letters to america a searing and confessional set of addresses in the form of letters to his family members none of whom however could read hebrew and to american jewry as a whole in this edited volume weingrad includes not only these expertly translated poems but also an extensive fascinating introduction that helps us see ben yosef s personal poetry as part of a larger family story while ben yosef was writing about his american family members they were writing about him ben yosef s younger brother poet james reiss began publishing highly praised collections of poems in the 1970s and addressed conflicts with his brother in a number of poems ben yosef s brother in law novelist william luvaas published a first novel that was clearly based upon the reiss family ben yosef s letters to america are therefore joined by his family members letters to israel through which the reiss family collectively created its own literature of the american israeli relationship in miniature the conflicts and rifts rivalries and loyalties of family members and competing homelands this essential introduction which also describes ben yosef s early life as an american and the challenges of becoming an israeli poet writing in hebrew enriches our understanding of the deeply personal poems collected in the rest of the volume weingrad compellingly argues that ben yosef s poems though seemingly local in their explicit israeli audience and address implicitly speak to jews in america about assimilation heritage and the struggle between competing identities

in the transatlantic world of the late eighteenth century easterly winds blew radical thought to america thomas paine had already arrived on these shores in 1774 and made his mark as a radical pamphleteer during the revolution in his wake followed more than 200 other radical exiles english dissenters whigs and painites scottish lads o parts and irish patriots who became influential newspaper writers and editors and helped change the nature of political discourse in a young nation michael durey has written the first full scale analysis of these radicals evaluating the long term influence their ideas have had on american political thought transatlantic radicals uncovers the roots of their radicalism in the old world and tells the story of how these men came to be exiled how they emigrated and how they participated in the politics of their adopted country nearly all of these radicals looked to paine as their spiritual leader and to thomas jefferson as their political champion they held egalitarian anti federalist values and promoted an extreme form of participatory democracy that found a niche in the radical wing of jefferson s republican party their divided views on slavery however reveal that democratic republicanism was unable to cope with the realities of that institution as political activists during the 1790s they proved

crucial to jefferson s 1800 presidential victory then after his views moderated and their influence waned many repatriated others drifted into anonymity and a few managed to find success in the new world although many of these men are known to us through other histories their influence as a group has never before been so closely examined durey persuasively demonstrates that the intellectual ferment in britain did indeed have tremendous influence on american politics his account of that influence sheds considerable light on transatlantic political history and differences in religious political and economic freedoms skillfully balancing a large cast of characters transatlantic radicals depicts the diversity of their experiences and shows how crucial these reluctant "migr" were to shaping our republic in its formative years

sufism in america sheds light on spiritual mystical islam in america the sufi path focuses on developing a personal relationship with god doing what is beautiful in the sight of god and struggling against the lower self to reach loving submission up to this point very little has been written about the sufi orders in america and those who participate in them this study focuses on the alami tariqa in waterport new york which was started in the 1970s by a shaykh from the balkans the alami tariqa strives to uphold sharia while adapting to the western setting its membership is diverse consisting mostly of american born participants from christian and jewish backgrounds in addition to a few muslim immigrants from south asia this study explores how this order has acculturated to the american setting why individuals choose to join the tariqa and what it means to pursue spiritual goals in a modern western society conclusions are drawn from interviews a survey and observations of teachings plus the author s experience working with this community for over ten years the book interweaves personal stories and insider views with academic insight to provide a compelling and detailed picture of sufism as a living and dynamic tradition in america

this book the state of the american mind stupor and pathetic docility volume one begins to unravel some of the most obvious perplexing embarrassing and enduring problems and contradictions of american history and sociology viz how could the american revolution that started with the most ringing and most inspiring declarations of human equality in world history end up establishing the most vicious exploitative society the world ever knew black chattel slavery and only ten percent white enfranchisement etc further how could men of such great wisdom and intellect like george washington james madison thomas jefferson and others who were enlightenment scholars and clearly knew that slavery was despicable and evil because they had variously experienced white servitude and slavery themselves collude to establish and institutionalize the horrible system of negro chattel slavery in america and also disenfranchised over 90 percent of people of their own race actions that racism could not explain the structural institutional slavery system they established and the resultant consequent racism hobbles america today as it did in the past and forced eric holder the attorney general to declare that america is a nation of cowards when it comes to race discussions thus this book starts with serious critical discussions of race in america and reveals what no textbook has ever done viz that most early american whites and blacks were slaves an uncomfortable fact that would shock most americans because it contradicts the orthodoxy or the dominant narrative that only blacks were brought here in chains

further the book also shows the year black slavery started something almost all textbooks got wrong it also shows who was the first black slave in america something no textbook ever mentions it also shows when and how racism started in america and many other very sensitive and embarrassing but necessary issues that america avoids but must be frankly discussed for america to move forward this book therefore shatters the two dominant themes of americas history and sociology that blacks were brought into america in chains as slaves while whites came to america in search of freedom as harvard educated president obama famously told us in his race speech thus the crowning lesson of this book in addition to discussing some critical policy issues like education health care etc is that it discovers the centripetal force of the american society that eluded contemporary americans because american bosses have laboriously concealed the facts from the public the scary but clearly healthy uniting fact that most americans are united by their common ancestry their universal history and experience of servitude bond indentures and slavery nothing is more universal more common and more shared in american history and sociology than the fact that most of our ancestors black and white were servants bond indentures and slaves who were dominated and super exploited by few overlords colonial america was the preferred dumping ground for british outcasts rejects criminals masterless class vagabonds bond indentures slaves etc until 1776 when australia replaced america as the british dump for its rejects and surplus citizens thus that america was a nation founded by british rejects and losers is inherently more rational than the prevailing orthodoxy or the obama theory of americas founders that they were great honorable men who journeyed across the ocean for freedom because of the obvious reason that good powerful achieving citizens do not normally emigrate to new uncharted lands

does the american jewish experience represent a singular communal circumstance or does it repeat with obvious and unavoidable variation the older european pattern of jewish existence in 2004 on the occasion of the 350th anniversary of the establishment of the american jewish community this question seemed well worth revisiting to explore it more fully the elie wiesel center for judaic studies at boston university brought together a distinguished group of expert scholars on the main areas of american jewish life stretching from the colonial jewish experience to the image of jews in contemporary films the present volume represents the fruit of this collective reflection and interrogation

monthly magazine devoted to topics of general scientific interest

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